(4) the Vijninavadi Buddhist, (5) the! Jaina, (6) the Naiya-
yika and other theisms and (7) the Bhagavata Chaturbyuha-
vada. In their refutation the author of the Sutras adduces
both sastric and philosophical prpofs. In the third and
fourth padas of the second chapter, the author discusses
some abstruse points regarding ether, the self and *prana*
(life). In the first pada of ths third chapter, it is shown
how the followers of the ritualistic portions of the Vedas
proceed to the *Pitrilokas* along the *pityiyana* path and also
how the followers of *jnana* take the *devayana* path. In the
second pada, the relation of the individual and the Absolute
is discussed and the unity and transcendence of the latter
shown. In the third pada, there is a long discussion on the
variety of *vidyas* or *upasanas* and on the way they should be
harmonised with and supplemented by one another in the
actual practice of worship or meditation. Incidentally the
Charvaka Materialism is refuted. In the fourth pada, the
subjects discussed are the relation of *jnana* and *Jzarma,*
*Samuchchayavada,*—the doctrine that *jnana* and *karma* may
'combine in the same *sadJmka*—and pur *Jnanavada* or *Sanyasa*
'without *karma.* In the first pada of the

fourth chapter, the
author discusses the sadhanas,—*sravana, manana* etc.,
*ahangraha upasaM,* meditation of Brahman as one's own
self, *pratika zi,pasana,* worship or
mJditation with the help
of a visible symbol etc., and than describes the state of
*JivanmnJdi,* liberation while still living. In the last three
padas of this chapter, the author discusses the finite self's
passing out of the body, the dcvayana path and tlic nature
**of** the liberated self. The[9] Bralima Satras mark the
**second** stage of Vedantic speculation, the **first stage**
**being** represented by the Upanishads.

**The third** stage of the evolution of the **Upanishadic**
**o-alt** marks the composition of the *Bhagawdgiia* which is
even more deeply and widzly honoured by our nation than
blie *Brahma Sutras* and which treats specially of the theists^